

ground of the synod of Giovinazzo by placing it in the context of the provincial councils of Bari that took place in the century following Trent. He highlights the problems and the opportunities facing scholars who study the variety of ecclesiastical materials available for this period. He sees the provincial councils and diocesan synods as the link between general norms and the multiplicity of diocesan realities in which such norms had to be applied (p. 7).

The transcription of the statutes of the synod of Giovinazzo should be read carefully in conjunction with the analysis by Bertoldi Lenoci. This is not only because of their intrinsic value, but also on account of the fact that in more than one place either the Latin transcription has been misinterpreted in the analysis or the transcription itself has been incorrectly printed (compare the reference on p. 88 to those in minor orders in the statute "De sacramento ordinis" with the explanation of the statute in the analysis on p. 52).

Paul V. Murphy
University of Toronto

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Oretta Muzzi, *Le confraternite di San Donato in Poggio. Solidarietà e religiosità in un comune rurale* (San Donato in Poggio: Associazione Culturale San Donato in Poggio, 1992), 59 pp.

Muzzi describes the place of confraternal organizations in the life of the rural commune of San Donato in Poggio from the late Middle Ages to the 17th century. Her principle theme is the transformation of confraternities from lay organizations neatly intertwined with communal institutions in the Middle Ages to ones that came to stand aside from institutions of civic solidarity and reflected a clericalized tridentine Catholicism. After a brief introductory section on the social role of Italian confraternities

generally, Muzzi's research focuses on three separate organizations in San Donato.

First she examines the confraternity of Santa Maria della Neve (pp. 13-23). This, the earliest of the confraternities here examined, dated from the 14th century. Her primary sources are the 1474 statutes of the confraternity, included as an appendix on pp. 37-42. Muzzi argues that the foundation of the commune and the confraternity were simultaneous and may be seen as an indication of the close bonds between communal and religious institutions of solidarity. Thus, the role of the hospital of the confraternity is significant as an example of lay initiative in the area of social solidarity (p. 16). This close bond between commune and confraternity was weakened over the course of the 15th century as the importance of the commune declined in the face of other stronger political units (p. 17).

For the period after the Council of Trent Muzzi studies the confraternities of the Rosario and of Sant'Antonio. The statutes of the former have been lost, leaving the researcher to rely on limited registers of the company (pp. 23-26). Muzzi presents the confraternity of the Rosario as an example of tridentine universalism. The devotions to Mary, in particular the *Psalterium beate Marie*, are taken as signs of "universalismo cattolico". In addition, the works of the confraternity are shown to be increasingly focused on the *cultus* rather than on the works that are of a social nature (p. 26).

The *centuria* of Sant'Antonio existed in San Donato no later than 1666. Muzzi relies on the statutes of this organization, also included as an appendix (pp. 47-53). This confraternity, Muzzi argues, is characterized by religious formalism and control by the local *pievano*, who is not simply a member but the *correttore* of the confraternity (p. 28). The group focused on spiritual works of piety. The only corporal works of mercy in which they engaged were the funerals of members. Thus, devotion was an entirely internal affair. Social solidarity and links to the local commune are not evident.

The appendices provide the reader not only with the above-mentioned statutes, but also with ecclesiastical approba-

tions and a list of the goods of the hospital and confraternity of Santa Maria della Neve taken from the 1427 Florentine catasto.

Paul V. Murphy
University of Toronto

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Bernardi, Claudio. *La drammaturgia della Settimana Santa in Italia*. La città e lo spettacolo, 2 (Milano: Vita e Pensiero, 1991), 554 pp., 35 ill.

The volume examines the Easter Week celebrations in Italy from a variety of points of departure—history, festivity, theatre, anthropology, popular piety, ritual, etc. In his "Introduction" (pp. 3-10) the author argues for an interdisciplinary approach to the week-long series of events culminating on Easter Sunday and points out that this period of collective festivity has remained particularly important in Italy not only because of that society's Judeo-Christian traditions, but also because the Easter festivities themselves offer a totality of ritual, expressive, and symbolic aspects not to be found in other feasts (p. 8). At the basis of this study, however, is the author's own interest in public festivity as theatre, that is, as a "collective dramaturgy that finds its fullest expression in the festive act" (p. 9).

The study is divided into three major sections. The first, "Pasqua, la festa delle feste" (pp. 11-45), traces the development of Easter celebrations from their origins in the springtime feast of ancient nomadic tribes in the Middle East to early and Medieval Christian celebrations up to the 10th century. The second section, "La Settimana Santa in Italia. Il quadro festivo" (pp. 47-161), examines the various components of the festivities in chronological sequence from Palm Sunday to Easter. The third and longest section, "Il dramma pasquale nella storia" (pp. 163-504), traces various developments in the feast from the 10th century to the present. A conclusion (pp. 505-513), and three indices (names, places, and subject) bring the volume to a close.